

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, MARCH 14, 1901.

VOL. III, NO. 18

Mr. A. J. Turner, of Weathersby, paid this office an appreciated visit last week.

The February number of *The Publishers' Guide* has just reached our book-table, and is full of good things.

Rev. J. T. Ellis, of Goodman, and Mrs. Dr. Gullege, of Bowling Green, were married on the 7th inst., by Rev. J. P. Hickman, of Durant.

Among our visitors during the last week were Drs. H. F. Sproles, of Vicksburg, J. L. Johnson, of Clinton, A. A. Lomax, of Batesville, and A. L. O'Briant, Steens Creek.

The editor will be absent next week attending the Southern Baptist Press Association at Richmond, Va. This may account for delay in answering some communications.

We rejoice with our beloved brother Burress in the convalescence of his wife from a severe spell of sickness. We trust she will soon have entirely recovered.

Rev. J. W. Brougner, of the First church of Chattanooga, is preaching a series of sermons on "His Majesty, the Devil," and there is some mighty good preaching in the subject for this Twentieth century, for we have tried it.

The Utah Legislature has passed a bill permitting polygamous cohabitation; and those, who, in deference to the National Government, had left it off, are taking it up again. Just what the result will be remains to be seen.

The fourth annual meeting of the Mississippi Historical Society will convene in the city of Meridian on April 18 and 19, 1901. General Stephen D. Lee is president, and Prof. Franklin L. Riley, secretary. We note that our own Dr. Z. T. Leavell is in the program to present a paper on the "Early Beginnings of Baptists in Mississippi." This we regard as an important meeting.

F. J. Paxon who, for more than 13 years, has been business manager of the Atlanta branch house of the American Baptist Publication Society, has resigned. He served the Society 22 years. Flattering business offers in Atlanta led to his resignation. His interest in the Society's work remains the same in its depths. For nine years Mr. Howard S. Cole has been in the employ of the Society here, and will succeed Mr. Paxon. The business will go right on and all orders promptly filled.

Rev. L. E. Hall, General Manager of the Gulfport Chautauqua Association, has made his first call for payment of stock subscribed for. The money is needed at once, and therefore every subscriber should remit at once, that the business may move steadily forward. Everything is encouraging.

The average life of a total abstainer from intoxicants is thirteen years longer than that of the moderate drinker. The American Temperance Association is the only company in this country which gives low premium rates on account of good habits. If you are at all interested on the subject, write the Southern General Agents,

J. M. SPRUILL & Co.,  
21 Southern Ex. Building, Memphis, Tenn.

The following clipping from a private letter from a valued friend, is the kind of talk that does an editor good. Are there not others?

"I enclose you two dollars for subscription to THE BAPTIST, which I think is now due. I suppose you are having your difficulties on account of the short crop last year, and that many of your subscribers, as is usual under such circumstances, are neglecting to pay subscriptions, assuming that you can get on some way without money.

It may be, but I fancy that editors and printers must eat and wear clothes as other ordinary mortals, and also that materials for printing must be paid for, no matter whether a crop is made or not."

Dr. Hawthorn went by special invitation to the First church, Atlanta, Ga., and preached. At the close of his sermon he asked them for a thousand dollars to help build a fine church in Richmond, and they gave it in a few minutes. He said that he was going to ask the First church, Nashville, and Twenty-second and Broadway, Louisville, for similar amounts, and was sure he would get them. We hope he will, and build even a finer house than the old one was, that burned a short while ago. If we are to judge from the Old Testament times, the places of worship were the best houses in the country. Solomon's Temple was about the finest structure ever built on the earth, and it was built by poor people whose hearts were made willing of the Lord to bring the gifts for its construction, and without a murmur. We do enjoy seeing good church houses: it speaks well for the town, for the country, for the people, for the cause, and is well pleasing unto the Lord.

Quite a funny thing happened in Chicago a few days ago at a "rummage sale." A number of the well to do society women of Evanston gathered up all the old rummage about

their homes and put it on sale for the benefit of one of the city hospitals in which they were interested. For several days the sale of these old odds and ends and cast off clothing and furniture and pictures, now long since abandoned to the garret, had been in progress. Mrs. — visited the sale, and saw a bargain, in a lot of bonnets marked, "Your choice for 50 cents." The temptation was too great; and pulling off her \$18 hat, and dropping it carelessly on the counter, she began to "try on" the new bonnets. Just at this time a great big colored woman came along, and seeing the \$18 hat on "Your choice for 50 cents" counter, produced the 50 cents and went on her way rejoicing. Mrs. — soon discovered that her fine hat was gone, and she proceeded home to tell her husband, who had not yet arrived. After a while the husband of Mrs. — visited the rummage sale, and found a picture marked \$4.50, which the lady behind the counter said was worth "five times the amount." He paid over the money and started home. When he arrived he found his wife in a rage over her new hat that was now the property of a negro woman, and sought to comfort her by producing the picture that he had bought at such a bargain, when, lo and behold, it was the very same picture that she had taken from her own garret to the rummage sale herself! The moral of this is good: Give the first fruits to the cause of the Lord whether it be for church or for charity, and you will be blessed in the deed.

## Meridian Twentieth Century Meeting

This meeting was held in the First Baptist church March 8-10. On Friday, S. P. M., T. J. Bailey read a paper on Progress of Baptist Journalism. Dr. W. T. Lowrey was to have spoken at this hour on Progress of Education, but, owing to ill health of his wife, did not arrive. Dr. Rowe was booked for an address on Progress of Missions at 11 A. M. Saturday, but was prevented from attending even by a hard chill and fever. Dr. Venable led at this hour on subject assigned to Dr. Rowe, and was followed by Drs. Mullins and Hackett and T. J. Bailey.

At 3 P. M. Dr. E. Y. Mullins made a most excellent address to a large company of ladies on Foreign Missions.

At 8 P. M. W. H. Patton, of Shubuta, read a valuable paper on The Progress of Temperance. It contained a great deal of information and a large amount of statistics which ought to be known by our people.

It was our great pleasure to have entertainment in the home of our esteemed brother L. A. Duncan.



## Our Salvation from Sin.

## PART III.

BY S. W. SIBLEY.

That our salvation from sin is a covenant work between the Father, Son and Holy Spirit, has been referred to. Out of the fallen race, the Father, according to the good pleasure of His will, chose and made over to the Son, under the stipulations of a covenant, a numberless number of people for a possession. The Son, under the same covenant, became surety for this people under the violated law, redeeming them from its curse, and presenting them faultless before God's throne. The Spirit's work in our salvation remains yet to be seen—a work, without which, salvation would be impossible—a work, however, that is as sure as the election of the Father, and as sure as the mediation of the Son. The work of the Spirit is not to be considered apart from the work of the Father and Son, but as perfecting a work in which each is concerned and engaged. Our salvation from sin, in other words, is *one* work, and to this work Father, Son and Spirit are mutually pledged to each other. As a result of this pledge and work, grace is freely bestowed upon the saved—bestowed first in purpose, and then in reality under the power of the gospel.

The work of the Spirit in our salvation, is regeneration and sanctification, sovereignly wrought in the saved, through Jesus Christ, according to the will of the Father, and through means of the gospel which is God's power unto the salvation of all who believe. "That which is born of the Spirit, is spirit." "As many as were ordained to eternal life, believed." How sure the work!

Regeneration and sanctification, though logically distinct, are but different sides of the same work. It is the Spirit making true in the saved that which Christ has made true for them in His work of mediation. In regeneration, the saved have *life*; in sanctification, they have *likeness*: in regeneration, the risen life of Christ is communicated; in sanctification, the image of Christ is brought out. Thus the saved are regenerated by the Spirit, and sanctified in the Spirit. Hence those who are regenerated are sanctified, and those who are sanctified are regenerated. In other words, regeneration is sanctification begun, while sanctification is regeneration carried on to glorification in which both will terminate by and by.

The Spirit begins this work of regeneration and sanctification with the *dead in sin*. "Even when we were dead in sin," is the way Paul expresses it. If the natural state of the sinner is that of death in sin, he is dead to holiness without which no man shall see the Lord. The work of the Spirit is to bring the sinner into a life of holiness. As the natural body is dead without the Spirit, so the soul is dead without holiness. According to the law of the Spirit of life in Christ Jesus, every soul that is saved is freed from the law of sin and death. The only way to be freed from death is for life to come in. This the Spirit brings in when He enters the sepulchre of the dead soul. He enters bringing life and holiness—one the essence, the

other the image of that life incarnated in the person of Jesus Christ for the redemption of the purchased possession. "I live," said Paul; "yet, it is not I that lives, but Christ that lives in me." Christ lived in Paul through the regenerating and sanctifying work and power of the Holy Spirit. Christ is not only revealed to the saved, but is revealed in them. This revelation of Christ within, is the work of the Spirit. His mode of operation is beyond our view, but the fact is apparent to all. He works when and where he pleases; yet, he pleases to do the work for which He was sent into the world. He convinces the world with respect to sin, to righteousness, and to judgment. He dwells in the saved as Comforter, Guide, Intercessor; as the one who, through the power of the Word, transforms the believer more and more into the image of Christ, carrying on the work of holiness and separation, begun in the early dawn of conversion, until the redeemed souls of men sweep through the gates into the Golden City.

Review—Our salvation from sin is a *covenant* work. The parties of the covenant are: Father, Son and Spirit. The stipulations of the covenant are: *Election* by the Father, *mediation* by the Son, and *regeneration* and *sanctification* by the Spirit. The blessings of the covenant, as an end to be accomplished, is the final and complete salvation of all who were chosen by the Father, represented by the Son, and made alive by the Spirit. The victory is ours; the glory is God's. Amen.

## Home Missions.

J. B. SEARCY.

By Home Missions, with us, is meant the work of the Home Mission Board of the Southern Baptist Convention, whose headquarters is at Atlanta, Ga., and whose Corresponding Secretary is Dr. F. H. Kerfoot.

This Board was established under the name of the Domestic and Indian Mission Board when the S. B. Convention was organized, in 1845, domiciled at Marion, Ala. In 1849, four years after its establishment, the Treasurer reported the total receipts for the year \$47,698.27, and the total expenditures \$41,369.70, leaving a balance in the treasury of \$6,328.57.

I mention these facts to show how much our fathers appreciated the work of this board and how cheerfully they contributed to it.

Then the field was small, comparatively. Only about 8,000,000 then occupied the whole territory of the Southern Baptist Convention. Now we have about 25,000,000. It has been estimated that about 1,250,000 were professors of the religion of Jesus Christ at that time. It is now thought that there are about 8,000,000 professed Christians in this territory. Of these it is claimed we have 19,000 Baptist churches, and about 1,600,000 white Baptists within the territory of the Southern Baptist Convention.

In the very nature of things, this field has been enlarging, instead of diminishing, as the years have been going by.

In 1845 we had but one railroad in Mississippi, which only extended from Vicksburg to Brandon. The great Delta country was

only touched here and there. Meridian, the best city, perhaps, in the State, was a pine forest, except that part of it cultivated by old Brother McLemore as a poor, piney-woods farm. The great I. C. and M. and O., Southern and L. and N. railroads, with their tributaries, were not in being. Not until the last year has our State capital been directly connected with the great Gulf Coast country. Mississippi College, so aged and honorable, was not then even dreamed of, yet the Home Mission Board was then at work, and in 1850 it began work at Biloxi and other places along the coast, and later it came to the assistance of our State Board, and has always been a faithful and strong helper, as it is to-day.

The work of this board is so manifold and so necessary, I scarcely know what part to mention without doing injustice to that which I do not mention.

The new towns springing into being almost as by magic along the lines of new railroads; the rapid growth of our towns and cities in the last few years, that seemed to be at a standstill heretofore; the in-flooding tide of foreign immigration, especially along the coast and in our large cities; the opening of rich rural districts; the mining interests in the mountain country; the milling business and the increased cotton manufacturing interests, make the demand on this board overwhelming—not to mention the Indian country, its original work, and one which it cannot afford to give up; the west frontier, together with Cuba, and the whole negro population of some 8,000,000, who naturally look to us for religious assistance.

The Home Board is set for the eliciting, combining and directing the efforts of the one and a half millions of white Baptists in this Southern country to supply this vast and varied field with the pure gospel as believed and preached by Baptists. The command of the Master is "teach all nations," "go into all the world," but his order is to "begin at Jerusalem," then "all Judea," next "Samaria," and finally the "ends of the earth."

The Committee on Home Missions, at last Convention, wisely said: "Were we to neglect our home field—our base of supplies—we would soon have neither base nor supplies."

Last year we gave to this board only \$79,366.68, including a \$4,000 annuity fund. This is only \$31,668.41 more than we gave this board fifty years ago. We are proud of saying that Mississippi Baptists have about doubled their population each ten years, on an average, for the last fifty years, and yet, if we have done no more relatively than other States, we have not nearly doubled our contributions to this work in half a century. Now our brag ought to give place to shame.

The Southern Baptist Convention asks us this year to give \$150,000 for this work. Can we do it? Yes, easily, if we try. Will we do it? It is for us to say. God has given us the means and the field in which to spend it for his glory. Will we do it? What we do must be done quickly.

Articus—Here's my latest picture, "The Battle." Isn't war a terrible thing?

Criticus—Well, not as bad as it's painted.

## Questions and Answers.

[Conducted by A. J. Fawcett, D. D., Hazlehurst, to whom all queries should be addressed. Make the questions short, simple and practical; let them pertain to church polity and biblical interpretation.]

Bro. R. B. C., West Point, Miss., wants to know, "Why the Baptist Church requires a Christian experience of those who desire to join the church?"

The custom among Baptists of requiring a Christian experience before baptism is of long standing. The reasons for the practice, they think, are clearly deduced from the examples of primitive Christianity, rather than any direct scriptural command on the subject. The Bible teaches great truths by the examples of good men, as well as by positive precepts in the divine word. It is largely on these examples that the Baptists rely for the custom referred to above. Let us notice some of these examples:

(1) Example. When John was baptizing in Jordan, he demanded of the Scribes and Pharisees, that they "Bring forth, therefore fruits, meet for repentance," Matt 3:8. This was "the experience that John required of those whom he baptized."

(2) Example. On the day of Pentecost Peter preached "repentance," "and with many other words did he testify and exhort, and they that gladly received his word were baptized, and the same day there were added unto the church about three thousand souls," Acts 2:41. These three thousand must have given some kind of experience by which Peter and the church knew, "they received the word gladly." This was their experience.

(3) Example. The Eunuch said to Philip, "See here is much water, what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God," and this was the Eunuch's experience. (See Acts 8:37), and upon it Philip baptized him.

(4) Example. Paul taught the Philippian Jailor to "believe on the Lord Jesus Christ and thou shalt be saved," and after he believed, he was baptized; and it was upon the implied fact, that he did believe, that Paul baptized him. This evidence of his faith was his experience.

In all the cases cited, the experience was either expressed or clearly implied, before the parties were baptized. It is true in all these instances, there was no church, except one, but in all the other cases John the Baptist, Philip and Paul represented the church and the experience of those who were baptized was related to those representatives of the church; so the principle is the same, as if the church had been present. Now in the organized state of Christianity, the experience is expected to be related to the church, which is the custom of Baptists, the world over.

(1) Sister M. E. Knight, Gilead, Miss., wants to know what the Master meant by the following words Luke 9:62—"No man having put his hands to the plow, and looking back,

is fit for the kingdom of God." To understand these words, it is necessary to read the whole paragraph in which the words occur, i.e., from the 57 to 62, in which the Master teaches the paramount importance of preaching to worldly or social affairs, by what he said to the three distinct characters.

To the first, he said, in substance, If you follow me you need not expect me to furnish you the goods of this world. "The Son of man hath not where to lay His head."

To the second, who wanted first to attend to some family matters, He said: "If the dead bury the dead; but go thou and preach the kingdom of God," which was more important.

To the third, who wanted to tell the home folks good bye, He said: "No man having put his hands to the plow and looking back, is fit for the kingdom of God." In these three instances, the Master teaches, if a man enters the ministry and prefers to do something else—"looks back"—it is an evidence, that he is not prepared for the sacred work of the Christian ministry—that he has made a mistake.

(2) "Why were the angels cast down from heaven, and were they ever saved?"

By reference to Jude 6, and 2 Peter, 2:4, the following facts are taught with regard to fallen angels. That God did not spare them because they sinned and that he cast them down to hell, there to abide in everlasting chains in darkness till the judgment of the great day. After this, it is not stated what their fate will be, hence I do not know.

## Delta Worker's Conference.

(J. R. G. HEWLETT, CORRESPONDENT.)

After Preaching, by Bro. J. B. Lawrence, from Jno. 15:14, "Ye are my friends, if ye do whatsoever I command you." On Sunday Feb. 14, eight persons, six by experience and two by letter, were received into fellowship of the Baptist church at Greenwood. On Sunday Feb. 7, three persons, two by experience and one by letter, were received.

May the richest blessings of Jehovah continue to rest upon the church at Greenwood and its pastor.

Bro. M. R. Cooper writes that the church at Belen gave \$28.85 to Foreign Missions.

The contribution at the Cleveland Church for Foreign Missions, during the month of February, was \$43.20. Cleveland will give another contribution for the same purpose in March.

We greatly sympathize with the church and pastor at Indianola in the loss of two members by death.

Bro. R. A. Cobron is striving to organize more fully the Delta work. But little can be accomplished along this line without the earnest co-operation of Delta pastors.

February is past! March has come in full blast! How long will it last? until the "Delta Worker's" Conference holds fast in its strong embrace,—the little town of Belzona.

Oh brethren! remember this meeting. Come with a happy greeting. Get rid of the indifferent leaven, and be filled with the activities of heaven. Then God will bless, and "by and by" you shall rest in the hollow of his hand. Miss.

## The Revival.

On reading that sound and suggestive editorial on "The Revival" in a recent issue of THE BAPTIST, one is reminded of the supreme importance of directing every feature and bringing to bear every essential principle in order to bring to pass the religious condition set forth in that timely editorial. The genuineness of a revival cannot be determined fully at the time of closing the public meetings. The determining attributes are not discernible immediately. Time will bring them to view. Visible results, as confessions of saving faith, baptisms and restorations to church fellowship, are by no means, to be despised. We should seek and expect these in every revival. But these should be sought through the use of Scriptural means only. You can persuade people to accede to a proposition about Christ and induce them to join the church by lowering the divine standard and appealing through merely human motives. Oh the curse of it!

The editorial above mentioned strikes the core of a divine revival bringing under our surveillance the after lasting results.

How glorious has been the working of the Spirit when Christians are illuminated not only in realizing his promised indwelling but also the riches of grace in Christ Jesus, whom he came to make known!

After such meeting the occasional churchgoers will become systematic attendants. The non-attending members will find the way to prayermeeting and Sunday school, becoming active in these and all departments of church work. There will be increased sympathy and deeper respect for the pastoral office. The regenerated soul will imbibe of the Spirit renewed relish for the great doctrines of Christianity, eating with joy the Living Bread, and discovering on every page of the Bible fresh tokens of his sustaining power and perpetual supplies. The will of God will become the key to consecration. Prayer will become more than petition and thanksgiving: It will be dwelling in the "secret of his presence"—a communion with our great heavenly Father. The really resuscitated Christian will honor the church as the pillar and ground of the truth. Offerings to the great cause of missions and home uses will increase.

Were the quickened religious sentiments abiding, and were the new members in after years found among the active supporter of the church in her varied duties? It was a great meeting. The essential instrumental means back of such revival is *gospel preaching*. It should be instruction in the *whole gospel*, Thunder from Sinai. Plead from Calvary's brow. Unsheath the two edged sword. Speak the things you know on God's authority. Proclaim Christ, not as a grand man or the supreme hero, but Christ in relation to human guilt. Select a mighty gospel text and evolve what is in it for waiting, anxious souls. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have our redemption through his blood, even the forgiveness of sins." Col. 1:12-14.

E. B. MILLER.

West Point, Miss.



## College Tidings.

"It takes all sorts of people to make up a world." So, I have been told from childhood. I think we might say that it takes many kinds of people to make up our great Baptist denomination; pretty folks, ugly folks, liberal folks and stingy folks, smart folks and folks, "just tolerably smart," folks born in the nominative case, the possessive case, and the objective case. Who has failed to find those born in the objective case? Be it moving forward or standing still; be it paying debts, raising deficits, improving the property or enlarging the endowment, some brother objects! Good-bye, brother. The good Lord have mercy on you. I am sorry for you, and wish I could help you, but I was hunting for the man who was born in the nominative case.

### AMAZING MISTAKES!

One of our very best preachers from one of our very best towns, wrote me the other day that he thought we were making a mistake in trying to build a President's Home to cost ten thousand dollars! How on earth did he get such an idea? We had never thought, nor even dreamed of a ten thousand dollar house. Four thousand is all that the trustees asked me to raise, and all that I have asked the Baptists to give for that purpose. We ask for not one fancy item. We simply want a large, roomy, substantial, permanent house; one that will accommodate a family with both boys and girls, and leave two guest chambers, a parlor and a reception room. That much is necessary, if the president is to serve the college as he ought; any less room would hamper him. It is not a house for me; if I knew that this session would close my term of service, I would be doubly anxious to finish the house and pay for it. The college needs it more than the average church needs a pastor's home. The present President has lived in a log cabin that was not worth a hundred dollars; he can do so again if it is best for the college. He only asks that the cause be served.

### BUT, BROTHER,

if you are not in sympathy with the President's Home undertaking, just send me a liberal contribution for MISSISSIPPI COLLEGE. There are some old debts that were here when I came here. I have been whittling them down at the rate of \$600.00 a year ever since I came here, and I am so anxious to finish them up; and then there are other much needed improvements. Send in your contributions; if you do not want it to go to the President's Home, I can find mighty good use for it elsewhere.

### REGULAR COLLECTIONS.

Some pastors still talk about Mississippi College Collections as "special collections." They ought not so to be. The last Convention asked the churches to put the College on the regular list. A collection from every church every year, is the idea. If our people do not rally to Mississippi College, and stay rallied, they will miss the greatest opportunity that God has placed before them.

Yours in dead earnest,

W. T. LOWREY.

## THE BAPTIST

### An Appalling Shipwreck.

On the morning of February 22d, the magnificent steamer, "Rio de Janeiro," just as she was finishing her 6,000 miles voyage from China, by way of Japan and Honolulu, with a cargo worth \$1,500,000, and 210 persons on board, in the midst of a dense fog lost her way, ran upon a rock, and went down to death in ten minutes at the entrance to the "Golden Gate," California. Of the 210 passengers all perished in the deep, except some 78, who were rescued by some fishermen. Among the lost are Consul General Wildman, of Hongkong, wife and two children, who were returning to the States for a much needed rest, which, alas! they find in the depths of the ocean. Mr. Wildman's father is a well known Methodist preacher in New York.

How sad to think that they were so near home, even entering the far-famed "Golden Gate," and then were lost. So near home, native country, friends, loved ones and all, and yet so far away as never to arrive or be seen again. It is indeed heart-rending to think of so many persons so near land, going down to death.

There is another Golden Gate that leads to the city whose walls are of jasper, gates of pearl, and streets of pure gold, whose maker is God, into which it is highly desirable that all of us shall find our way. We read in the time of our Lord of how a rich young ruler who was close to its entrance desiring admission, but not willing to accept Christ for his pilot, went down never to return again so far as we know. The fog and mist of sin are too dense and the way too thickly set with rocks for us to attempt to make our way without the presence of Him who knows the way, and can make the landing in safety with all who entrust themselves to Him.

Appalling as the shipwreck was on the 22d of February in the Golden Gate, a greater and certain calamity awaits all those who try to make their way to God and a home in Heaven, without coming through our Lord and Savior Jesus Christ. All who come through Him, not one of them shall fail; for the mouth of the Lord hath spoken it, and let Him be true though every one else be a liar.

### The Bible and the Catholic Church.

Last Sunday, little Dr. DeCosta, of New York, once an Episcopalian, but now a blustering Catholic, delivered a lecture before the "Catholic Winter School," of New Orleans, on the above subject, which was reported in the *Times-Democrat*, Monday, March 4th.

Of course he said some good things; for example, the following:

"The subject of the Bible is supremely important, and Catholics should give great attention to the claims of this sacred book;" to all of which we can say a long, loud "amen."

If the little Doctor had stopped and sat down when he had finished the above sentence, his address would live after he is forgotten. But he did not do this; he had not yet won the applause of his hearers, which he so much desired; so hear him again: "The Catholic church is the defender of the Bible;

Protestants cannot defend the Bible; they love to defend themselves against one another"—this is rich indeed! But here is something richer still: "The Protestant party is intellectually bankrupt. Protestantism is gone," in which the wish no doubt is father to the thought. But it is simply ludicrous, when the total Catholic population of the United States, including men, women and children, is not more than 15,000,000.

But the climax of absurdities is reached in the claims of our little Doctor "That the Catholic Church is the friend of science, of learning and all human interests; and is prepared to do a work which is utterly impossible for the Protestant sects."

It might be well to introduce just here, the Italian, the Spaniard, the Frenchman, the Mexican, the Cuban, the South American, the Philippino and let them tell what great (?) things the Catholics have done for them, as the patron of science, learning and all else that is good.

In all these countries the Bible is an *unseen* book and, "Ignorance is the mother of devotion," they claim."

There is a sense in which Catholics are prepared to do a work that the Protestant sects cannot do—they can and do keep the Bible from their people, and their people from the Bible.

With great gusto the little Doctor exclaims that, "We have the Pope"—indeed you have and are welcome to him; for his unholiness is a feeble, old, sinful man now, just like the balance of Adam's fallen race, and unless he believes in the Lord Jesus Christ as his personal Savior, he is a lost man. No; we as Christians, have no Pope; nor do we want one, so long as we can have the "Man Christ Jesus" as our Priest, Savior and Lord. Let's magnify Him!

### Blue Mountain Ministerial Institute.

Allow me to tell you what these Blue Mountain preachers are doing. I have been confined to the house these two months with la grippe, but am now able to attend my churches again. Our pastor, Bro. J. R. Carter, preaches two Sundays every month at home; one Sunday each at Ashtand and Oak Grove. He is president of our Association Mission Board, edits a newspaper—the "Associational Worker," and gives the balance of his time to visiting the sick, and to carpenter's work.

Bro. W. E. Berry preaches to Ripley again, two Sundays in the month; one Sunday to Academy Church; he cultivates a farm, runs a brick machine, and devotes the rest of his time to the cattle and dairy business.

Bro. L. P. Cossett preaches to Flat Rock, New Macedonia, New Salem and Mt. Mcraiah, only four churches; being in feeble health, this is enough for him.

Your correspondent preaches to Fellowship and Guyton, one Sunday each, assists in editing two periodicals, is the regular correspondent of two others; which, with what he does in the colportage work and grunting, keeps him reasonably busy. The College and Male Academy are both greatly prospering. I shall renew my "Chow Chow" notes soon and give you some mission news.

ST. CLAIR LAWRENCE.

March 14,

1901

### Delta Workers' Conference.

J. R. G. HEWLETT, CORRESPONDENT

#### DEAR BRETHREN OF THE DELTA:

The subject, to which I invite your attention this week, is a difficult one, though of vast importance. It is a delicate subject, yet one that should concern every Christian. It is a vital question; one that confronts every Baptist church in America, yet least considered by many of them. Neglect to comply with the spirit of the teachings of God's word, in this respect, has caused many churches to lose that spiritual power necessary to convict the world of sin and draw mankind nearer to God.

Brethren, let us unfold our hearts before God, asking him to take possession of them, while we study the question—"Church Discipline." A church is a congregation of baptized believers in Jesus Christ, organized for the purpose of promoting the gospel of the Son of God.

The term "discipline" from the Latin "disciplina; discern, to learn," is two fold in its nature. First, it signifies to instruct and govern; to educate; to regulate.

The teacher's business is to instruct the pupil. To do this successfully he must have control of or govern the pupil. These two forces, instructing and controlling, lead to education if they act in harmony. This education, when properly employed, regulates, more or less, the life or habits of the pupil. Then the purpose of church discipline is to so form Christian characters that the church will have the power necessary to combat with the wiles of sin, to overthrow the paths of destruction and lift men, as it were, out of their degraded places of darkness and woe, into the marvelous light and power of him who is the redeemer of mankind.

Second idea, is to chastize, which is the last resort. When the pupil refuses to be controlled by the laws of the school and rejects the instruction of his teacher the rod of correction must be applied. Finally in order to preserve the character and influence of the institution expulsion becomes necessary. In many instances this is equally true with the church.

Then who has the authority or power to exercise this discipline? God resting in eternal purity and governed by infinite wisdom, did not see fit to invest this power in the "Pope of Rome" or to intrust it into the hands of an "Episcopal Bishop." He did not give this power to a "Presiding Elder" or commit it in the hands of a minister of the gospel, a board of ruling elders, stewards or deacons. He did not bestow this power upon the Southern Baptist Convention, a State Convention or an association. But he did deliver this authority unto the church. "And if he refuse to hear them tell it unto the church"—Matt. 18:17. What church? The Roman Catholic Church and the Episcopal Church? The Lutheran church or the Presbyterian church? The Methodist church or the Baptist church? The New Testament church to which the persons, subject to discipline, belong. Then to what extent should the church use this power? No church has the right to discipline the members of another church, but its own members.

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When it is possible to do so restore the unfortunate brother in a spirit of meekness—Gal. 6:1. Mark those who are causing divisions and occasions of stumbling and turn away from them! Rom. 16:17. Shun the company of those who do not obey the gospel that they may become ashamed—II Thes. 3:14. Withdraw fellowship from every brother who continues to walk in a disorderly walk—Thes. 3:6.

It is not the purpose of the church, in exercising discipline, to punish one for disobedience, but correct error and bring the offending brother back into an orderly walk. It is to show to the world that the church does not approve of that kind of a life and then keep other members from falling into a similar error.

If the life of an average church member is no purer than that of an average man of the world, how can the church ever expect to draw men nearer to Christ? Place two tacks within one quarter of an inch of each other. What effect does one have on the other? No effect. Remove one tack and put a magnet in its place. The tack is immediately drawn to the magnet. Why? Because of the drawing power of the magnet. So the church cannot attract the world and bring it to Christ without spiritual power.

A church has this power only as the members, individually, possess it.

No Church member can possess this power and participate in the same vices that the man of the world does. The church that tolerates the life of a worldly member is no better, in the eyes of the world, than that member, and consequently becomes a by-song to the world and a reproach to the cause of Christ "Church of God, Awake! Arise! Christ your head and Master cry."

See that cruel monster crushing the lives of thy youths! He has crept in while thou wert asleep! Repent of this thy negligence! Gird thyself! Take the word of God as thy shield! Drive him from thy throne and save the character of thy children! Then thou shalt be filled with the joy of salvation, as thou goest forth to teach transgressors the ways of God and sinners will be converted unto the Lord.

Cleveland, Miss.

Pittsboro.

DEAR BAPTIST:—I have just read Bro. H. L. Finley's article on the needs of the hour—and will say amen and amen.

I remember the time when such men as he mentioned stood in our pulpits and contended earnestly for the faith once delivered to the saints—and under such preaching men and women would cry out what shall I do to be saved? Then it was when the waters were being troubled all over this country. God grant that the Ministry may return to the old plain way of preaching the gospel of the Lord Jesus Christ. I have been reading our State Organ for fifteen years and have attended two State Conventions, but will say that I was bewildered at the Granada Convention to see our D.D.'s and L.L.D.'s so divided on these two great questions that came before the Convention, some of them being absent, when, (as I think) the most vital question came up

and when the other one was considered, they were up with both feet to crush it out. The reason that I was so bewildered was because I thought that the D.D.'s and L.L.D.'s had gotten to the top of the ladder altogether and that they ought to be agreed on all the hard questions but alas not so. There is a difference between our learned men and the apostles, Paul, D.D. and L.L.D. and Luke M. D. and D.D., and Peter D.D. did not differ so widely as they do now. But when our worthy Secretary of the Foreign Mission Board preached on Sunday at eleven o'clock, I forgot all about the division of the day before. His theme was home religion. The sermon was good news. Brother Willingham is one consecrated D.D., that I heard preach.

I fear the tendency now is too much towards formalism. I believe in a consecrated ministry and laity also. A minister should not go into the pulpit without Christ to go with him to help him preach the gospel. Neither should a layman go into the pew without Christ to help him hear. Then it is that the Holy Spirit will be in the meeting with great power.

A. A. BRUNER.

March 4th, 1901.

### Our Religious Paper.

I heard the editor tell the Ladies Aid and Missionary Societies of Meridian, he would allow them a commission on all new subscribers and renewals, and he will allow it to all, and that is an excellent way to make money for the Societies and double the subscription for THE BAPTIST.

It is the paper adopted by the State W. C. T. U. and every week the Ladies Missionary Union speaks to you through the paper and, last, but not least, I have something on temperance that I want those not already taking the paper, to see. Dear sisters, take advantage of this offer, appoint a committee to make a special canvass, and every member consider herself a special committee of one to solicit subscribers. Write Bro. Bailey for a list of subscribers going to your office, giving the date their subscription expires.

W. H. PATTON.

### 20th Century Meeting.

The Presbyterian Synod had been set a year ago, to meet at Starkville, on the 5th Sabbath inst., hence they have the "right of way." The Aberdeen church has invited us to hold our 20th Century Meeting with them, on the 5th Sabbath, beginning on Friday before, and we have accepted. There will be preaching every day and night, and discussions from 9 to 12 and from 2 to 4 o'clock.

We have the promise of President Lowrey and Secretary Rowe to be with us. We expect a profitable meeting.

Pastor C. T. Kincannon requests all persons expecting to attend to send him their names beforehand, that he may engage a home for them.

Yours fraternally,

H. J. VANLANDINGHAM,  
M. V. NOFFSINGER,

Committee.

West Point, Miss.



## OUR FOREIGN MISSION WORK.

BY R. J. WILLINGHAM.

We are rejoiced to know that our missionaries in China, who had to leave their work, have returned to their posts. Those who have been in this country recuperating, are anxious to get back. Rev. W. H. Sears and Rev. L. W. Pierce expect to start soon. Dr. T. W. Ayers, recently appointed, expects to leave with his family, March 7th. Rev. R. E. Chambers wishes to leave in August. Miss Trainham, of Richmond, Va., who has recently been appointed, will go with Rev. R. E. Chambers and his wife. The missionaries on the field are begging for reinforcements. Many new missionaries are needed in China. Who will go? Who will send them?

The Foreign Board is following the instructions of the brethren. Rev. Geo. F. Hambleton and wife have just gone to Japan; Rev. W. F. Hatchell and wife leave in a few days for Mexico; Rev. D. G. Whittinghill leaves soon for Italy; Rev. A. L. Dunstan and wife leave in a few months for Brazil. All of this enlargement requires a large expenditure of funds. The Board has gone forward trusting in God and the brethren. We have been greatly blessed on the foreign fields, and hope to go up to the Convention in New Orleans, with all indebtedness paid. The Board has had to borrow largely. Every missionary is paid monthly, whether the funds have been contributed or not. We cannot suffer our representatives in heathen lands to be begging for credit on the foreign fields. But now that our brethren abroad have been paid, let us see that our bankers at home are paid before we meet in convention.

A danger in our work just now, is that our people with greater prosperity are buying and building larger houses, establishing new enterprises, founding schools, and giving for many other worthy benevolent objects. While these things engross our attention, and absorb our means, we are in danger of forgetting to enlarge our gifts for the millions who are dying without Christ. Let us remember that these souls are precious in the sight of our Master, and need the Gospel. Christ sends us to them. Let nothing, nothing weigh with us as of more value than souls to be saved. One earnest brother said to his people who wished to build a steeple, "Steeple can wait, but dying souls cannot." Let us put above everything else, giving the gospel to dying men.

One of the greatest powers for good in our own land is the printing press. In foreign lands the missionaries find it a mighty power for doing good also. The Chinese Baptist Publication Society, and the Brazilian Baptist Publication Society are destined to do great good. Brother Chambers is the Corresponding Secretary of the Chinese Society. While in this country he is anxious to get \$3,000 to build a permanent home for the Society. He wants thirty brethren and sisters to give \$100 each. Several hundred have already been given. This Society, which is to publish

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tracts, a religious newspaper, and God's Word, will doubtless do great good.

Rev. W. E. Entzinger, of Rio, Brazil, is Corresponding Secretary of the Publication Society in Brazil. He also needs funds to fit up rooms for the Society, and to help publish literature.

Rev. J. S. Cheavens, in Saltillo, Mex., is editor of the Expositor, a paper aiding in the study of the Sunday School lesson for our Sabbath Schools in Mexico.

A great power for good in our foreign fields is the Theological School. Dr. Graves has been training young preachers for many years in Canton, China. He has thus multiplied his influence greatly. The grand old missionary has many Timothys to aid in carrying on his work now, and after the Master shall call him up higher.

Recently several other Training Schools have been started. Dr. Bryan has one in Shanghai, China; Dr. J. J. Taylor, one in Sao Paulo, Brazil; and Rev. C. E. Smith, one in Ogbomoshaw, Africa. This last has been in operation several years.

We must train native converts for the Gospel ministry. After all, while missionaries plant the seed, a country must be evangelized largely through preachers who come from the people themselves.

## RECEIPTS OF THE FOREIGN MISSION BOARD FROM MAY 1, 1900, TO FEB 15, 1901.

Virginia	\$ 13,283.69
Georgia	12,137.65
Kentucky	7,779.85
South Carolina	7,652.30
Alabama	6,509.45
Texas	5,929.81
Tennessee	4,004.97
Missouri	3,870.19
North Carolina	3,308.25
Maryland	3,222.94
Mississippi	3,980.10
Louisiana	1,409.17
Arkansas	1,043.06
District of Columbia	424.06
Florida	291.26

## Hazlehurst.

The Hazlehurst saints were all delighted last Sunday, the 3d inst., at the privilege of having Dr. W. T. Lowrey with us, and hearing him deliver a lecture on education, specially, as that subject relates to Mississippi College. The lecture was a manly presentation of a great subject. Our people manifested to some extent their appreciation by giving \$165.50 to the president's home. This contribution would no doubt have been larger, but for the fact, that we are now taking steps to build a pastor's home, and the time is now upon us, when we must take our collection for Home and Foreign Missions. In sympathy with the effort, being made to enlarge our missionary operations along all lines, we want our collections to be enlarged also.

We had one addition last Sunday at the evening service, a most promising young man. Our congregations are much larger than at any time since I came here nearly 15 months ago.

A. J. F.

From Shelby.

I thought that I would give you an account of our work up in this part of the Delta. I have been serving this church three years and two months. Will say that no pastor has a better people. Salary paid monthly, and always paid in full. Poured in regularly Thanksgiving and Christmas; pelt him all through the year. But best of all, is the consecrated men and women that hold up the pastors hands; two-thirds of the male members will lead in prayer and take part in public worship. Have an ever green Sunday School, conducted and carried on by Dr. A. P. Rose, W. E. Robertson, Mrs. C. H. Mize, Mrs. J. M. Langston, Mrs. C. V. Robertson and Miss Norman Rose. Noble men and women. Have a good working L. A. S. and Ladies' prayer meeting. Our church has a fine prayer meeting with a good and regular attendance. Now, a synopsis of the work done by this church since I have been with them. 1898 my work began. I found the church without seats, seated the church in this year; took the first mission collection ever taken by its pastor as far as we can learn. Raised this year for benevolent purposes, leaving pastor's salary out, \$302.20. In 1899 raised \$94.45 for benevolence, and built a parsonage; \$390.90 being the church expenses, besides pastor's salary.

In 1900 the church raised \$194.33, for benevolence and paid off a \$100.00 note on parsonage. In our first conference meeting 1901, the church voted to support everything that our denomination fosters, and appointed eight committees to look after this work. Already we have taken our Foreign and Home missions and forwarded it to Bro. Rowe; have paid off a \$64.60 note against the pastor's home, have money on deposit to have church painted and repaired, running the amount for this year for benevolence, to the nice little sum of \$158.40.

All this money was raised the scriptural way. No suppers, tacky parties or anything of that kind. The Lord loves a cheerful giver, is our motto. Total Amount raised, leaving off pastor's salary, for 3 years and 2 months, as taken from church treasurer's book, \$1240.28. Have a membership of 49, but scattered, about 30 living in reach of churches; have received 29 members in this time, 3 years.

Now, Bro. Editor, as this is my first time to say anything about our work over here, I hope you will pardon me. Pray for us that we may follow Jesus, that he may make us fishers of men. Perhaps we may say something about Refuge church later on.

Yours in Christ

C. H. MIZE.

Master—What is moss?  
Pupil—It's what rolling stones don't gather, sir.

Bookkeeper—Mr. Smifkins was in this morning.

Publisher—What did he want?

Bookkeeper—He wanted us to advance him \$5 on his forthcoming book, "Hints to Young Men, or How to Be a Financial Success."

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## REWARDS.

The plain teaching of some parables of our Lord is to enforce the fact of rewards for faithfulness. Incident al thereto is the matter of punishment. Our late Sunday School lessons have been along this line. It is not my province to comment; but it is my privilege to interpret.

Take the lesson of the Ten Virgins. I cannot see why the adjectives should change their nature. They were all alike except in lack of full preparation, for which they suffered loss—being shut out from the marriage. In other words, they were not "ready," and missed the rewards of being at the ceremony. No reference is made to salvation.

Next, the Ten Talents; which is more clearly a parable demonstrating the matter of rewards. While salvation cannot be secured by works; the Christian can only show his faith by obedience and works. Whatever talents he may have is from the Lord, and he must use it accordingly, as he is to "give account." The faithful will receive a blessing; the unfaithful suffer loss—though they may be "saved as by fire."

This question of rewards and punishments is not pressed enough. Properly explained, it does much to set aside the idea of "falling from grace." It is written: "The kingdom of heaven is likened" unto some things, and we are left to make the comparison. Only Christians belong to the Kingdom of heaven.

But these points are simply suggestions; while I have in my mind another phase of the subject. It is a Sunday School matter to which I refer; and that is the failure of some officers and teachers to consider the important difference between rewards and "prizes." One is scriptural, the other not.

All can obtain rewards "according to their works;" one only can receive a prize, and not always the most deserving—hence jealousies. Paul says: "we all run, but not uncertainly." Recognition of merit is a strong human desire, and the Bible is full of promises of reward for faithful services. The unprofitable servant is to be "cast into outer darkness," with the wicked, in this world, for a season—for it is not said, into hell.

Unfaithful Christians must expect disappointments, afflictions and darkness; for they "bury their Lord's talent." Their ceremonial works will be "burned up;" but they will be "saved as by fire"—purified, with the dross consumed. On the other hand, those who do their duty and teach others "the way, the truth and the life," will receive the welcome plaudit: "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many; enter thou into the joy of thy Lord."

L. A. DUNCAN.

## EXPORTS.

The United States now stands at the head of the world's exporting nations. The complete figures for the calendar year 1900, when compared with those of other nations, show that our exports of domestic products are greater than those of any other country. The total exports of domestic merchandise from the United States in the calendar year

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1900, were \$1,453,013,659, those from the United Kingdom, which has heretofore led in the race for this distinction, were \$1,418,348,000, and those from Germany \$1,050,611,000.

Additional interest is given to the first rank which the United States now holds as an exporting nation, by the fact that a quarter of a century ago she stood fourth in that list. In 1875 the domestic exports of the United States were \$497,263,737; those of Germany, \$607,096,000; those of France, \$747,489,000, and those of the United Kingdom \$1,087,497,000. To-day the United States stands at the head of the list, the United Kingdom second, Germany third and France fourth, with the figures as follows: United States, \$1,453,013,659; United Kingdom, \$1,418,348,000; Germany, \$1,050,611,000; France, \$787,000,000. All of these figures it should be remembered, relate to the export of domestic products. Thus in the quarter-century the United States has increased her exports from \$497,263,737 to \$1,453,013,659, or 192%; Germany, from \$607,096,000 to \$1,050,611,000, or 73%; the United Kingdom, from \$1,087,497,000 to \$1,418,348,000, or 34%, and France from \$747,489,000 to \$787,000,000, or 5%.

The following table, compiled from official reports, shows the exports of domestic merchandise from the United States, the United Kingdom and Germany, in each calendar year for 1875, 1880, 1890 and 1900:

United States, 1875—\$497,263,737; 1880—\$755,640,755; 1890—\$845,999,603; 1900—\$1,453,013,659.
United Kingdom, 1875—\$1,087,497,000; 1880—\$1,085,521,000; 1890—\$1,282,474,000; 1900—\$1,418,348,000.
Germany, 1875—\$607,096,000; 1880—\$741,202,000; 1890—\$809,810,000; 1900—\$1,050,611,000.

## Meeting at D'Lo.

Please say to the preachers and the laymen of Strong River Association, after consulting with some of our preachers, we thought it would be wise and helpful to hold a meeting as early as possible, and we will meet at D'Lo, March 20th, to plan and pray for this work, which needs our prayerful attention and wise consideration. Never since the days of our Association were the demands so great and opportunities so ripe.

Bro. Bailey, meet with us if you can. We urge the preachers to meet with us. You may count on Bro. Finley. The pastor of D'Lo and myself.

Yours truly,

A. L. O'BRIEN.

## Great Distress.

To the Pastors and Churches of Mississippi.

Dear Brethren:—Just as we were laying the foundation of our new church, a note was received by the building committee, saying that the first money ever promised to our work, would not be paid.

The amount was one thousand dollars. It is around this bequest that our people have gathered funds for the past two years. We were assured time and again that the money

would be paid as soon as the work was commenced.

At the critical moment we have been disappointed. We cannot stop the work. We are under contract with a builder; more than fifteen hundred dollars worth of material has already been purchased, and we must go on with the work. We had made satisfactory arrangements for what we could not raise among ourselves, to finish the building, and had hoped that we would not be forced to call on the denomination for further help. I have stated the case in brief and ask our pastors to bring the matter before their people. Brother, please help us. Yesterday was a good day with our little church.

Secretary Rowe preached the gospel with great power and demonstration of the spirit; the congregations were large, and two excellent people united with the church. Pray for us and help us with your money at this trying time.

Truly,

W. J. DERRICK.

Yazoo City, Miss., March 4, 1901.

## From Kentucky.

I am interested in the effort of my friend, Dr. W. T. Lowrey, to build a President's Home at Mississippi College that the Baptists of Mississippi will look upon with pleasure fifty years from now. We ought to undertake great things for the Lord. This is a matter of importance, and easily within the reach of the Baptists of the State. If I had not already given \$125.00 to Mississippi College, in the last 12 months, I would contribute to this enterprise. I may be able to do it anyway, though out of the State.

Yours for Christian education

I. P. TROTTER.

Bardstown, Ky.

## DEAR BAPTIST:

In the issue of February 28th, Bro. W. C. Garrett asks the question, "ought fermented wine to be used in the institution of the Lord's Supper?" and as Bro. Fawcett seems to have given no definite answer, and as we are in possession of one, we give it for the benefit of Bro. Garrett and others that it may concern.

Fermented wine should not be used, and all churches using it should discontinue its use. Inasmuch as all Reformed churches admit the symbolic nature of this sacrament, its spiritual significance is unaffected by the use of leavened or unleavened bread, fermented or unfermented wine. But if the use of fermented wine should lead any one into backsliding, then its disuse is of the utmost importance. St. Paul's injunction should be strictly followed: "If meat make my brother to offend I will eat no flesh while the world standeth, lest I make my brother to offend." The importance of the above truth has been sensitively felt by the writer, being a reformed inebriate, who was not an inebriate by choice or cultivated habit, but by heritage, and who in the early stages of his Christianity refused to partake of the sacrament, fearing lest he should be led away by its influence. And as this is impossible with unfermented wine, it should by all means be used.

J. G. GILMORE.

Good Hope.



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of resolutions, of 100 words, and marriage notices  
of twenty-five words, inserted free; all over these  
amounts will cost one cent per word, which must  
accompany the notice.

A limited number of reliable advertisements will  
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All communications on business, and remittances  
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No communications will be printed unless it is  
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## Our Offers.

THE BAPTIST one year and an elegant Teachers' Bible of superior binding, printed in bourgeois type, flexible backs and self pronouncing, to new subscribers, only	\$ 3 30
Same Bible, if anybody prepaid, for only	2 30
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Baptist Orphanages in the South, by Dr. Z. T. Leavelle, in pamphlet form, each, 5cts.; twenty-five copies	1 00

## The "Base of Supply" in Missions.

Now comes *The Christian Index*, in its old  
age, and belabors itself through a two column  
and a half editorial deliverance on the some-  
what clumsily stated subject: "The Home  
'Base of Supply' Theory of Missions," the  
purpose being to prove that the present effort,  
in *Home Missions*, is out of proportion to our  
*Foreign Mission* work, unscriptural, hurtful,  
and of course to be discontinued—to all of  
which we enter a most emphatic demurer.

The editorial in question begins by saying  
that, "We have recently read a number of  
pleas, the burden of which was a greater en-  
largement of mission work in our own coun-  
try," and that "the ground of the plea is that  
this country is the 'base of supply' for foreign  
work, and the more we do at home, the more  
shall we be able to do abroad—after awhile."  
We never read one of these pleas,  
but that our Christian sense revolts at it, and  
despite the adroit way in which the argu-

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ments are made, we feel that there is some-  
thing specious, and even false in them."

Our Lord is next pictured as taking fare-  
well leave of His disciples, and commission-  
ing them to all the nations to preach the  
gospel, during which solemn moments "He  
had no 'base of supply' idea narrowing His  
outlook or contracting His purpose." Then,  
again, it asks, "Why did not Paul stay in  
Palestine, and gather a 'base of supply' for  
future operations?" Also, "Why did he not  
stay in Asia Minor, and develop a 'base of  
supply' for future operations in Europe?"

Now, it is passing strange, that Dr. Bell  
did not see the plain, simple answer, to his  
questions right before him, refuting and de-  
stroying his argument while he made it. We  
do not, for the life of us, see why any brother's  
Christian sense should revolt at an effort,  
even much greater than Southern Baptists are  
now making to establish what is here sneered  
at, as a "base of supply" for present and fu-  
ture operations in mission work, when we re-  
member that our divine Lord and Master spent  
the whole of His stay on earth in establishing  
a "base of supply" for the work He could but  
leave to His disciples, after He had done His  
work. And a paper so well informed as the  
*Index* will not have the temerity to deny it  
either, we are sure.

As to Paul's leaving Palestine without  
waiting to establish a "base of supply," why,  
bless your life, brother, he found the "base of  
supply" gathered by our Lord in his day,  
which he was trying to break up, when he  
was called to preach the gospel, when on his  
way to Damascus. Nor did he leave Asia  
Minor for Europe until he had a strong "base  
of supply" established, on which he made  
frequent and heavy draughts, all the remain-  
der of his life.

Yes, "the New Testament is a powerfully  
strong foreign mission book," but it is  
equally as strong on home missions, we are  
glad to know. Were not the disciples to be-  
gin their work of evangelization at Jerusalem,  
or home? When the Spirit said to the church  
at Antioch, "Separate me Saul and Barnabas  
for the work whereunto I have called them,"  
did that call of these two, to the foreign work,  
not virtually carry with it a call to all the  
rest to remain at home and establish a "base  
of supply" for those who had gone into the  
"regions beyond?" It surely did, and strange  
that the *Index* did not see it.

Even, when William Carey would go into  
the "foreign parts," he had a strong pledge  
from Andrew Fuller and others that they  
would "hold the ropes," that is, establish a  
"base of supply," while he went down into  
the deep, damp well of heathenism. And as  
we understand it, that is just what the mis-  
sionaries to "foreign parts" want now-a-days  
—somebody to hold, and not cut the rope, or  
establish and not destroy the "base of sup-  
ply," from which can be drawn not merely  
money, but men and women as well.

The *Index* sums up its objections, to home  
missions, for that is what it amounts to, when  
boiled down, whether intended as such or  
not, under these three heads:

1. "That this theory, and the plea under  
it, demand that far more be done for those  
who already have a great deal, than for those

who have little or nothing." "It is a depriv-  
ing of the poor and starving to fill the barns  
of the rich." But is it true? Let us see.  
One soul, out of Christ, is as poor as any  
other soul out of Christ, and it does not mat-  
ter where you find him—in the palaces of the  
great, or the shambles of the poor. There  
are just about 12,000,000 souls in this fair  
Southland of ours without Christ, and they  
are as needy and precious in His sight as any  
other like number that can be found on His  
footstool. And they are just as anxious to  
have the gospel preached to them as the  
heathen, who, as a rule, are not anxious at  
all. The heathen have never asked us for  
the gospel: the fact is, they don't want it.  
But Christ has asked of us for them, and we  
be unto us if we should fail to give it to them,  
as He commands.

2. "It is the narrow, selfish spirit which  
looks at what is 'ours,' rather than that  
larger and broader spirit, which looks beyond  
'ours,' and considers that which is outside of  
our immediate possession and profit." A full  
and sufficient answer to this narrow and hide-  
bound argument is that all mission work, at  
home or abroad, looks beyond what is  
"ours." The millions of foreigners and  
negroes in the South are not "ours" much  
more than the far away Chinaman is.

3. The last and "terrible" argument is  
that, "It leaves one or two generations of lost  
men and women in heathen lands to die and  
go to the doom of the unsaved, while we  
"cultivate" the home fields.

The full and complete answer to this is  
found in the fact that one or two generations,  
and more, died and went to the "doom of the  
unsaved, while our blessed Lord and His  
disciples were "cultivating" a home field as  
a "base of supply" for future operations in  
His vineyard.

Then there is no let up in our Foreign  
Mission work, nor ever will be. The appeals  
for Foreign Missions are equal to any made  
for Home Missions, and it could not be other-  
wise. But *The Index* talks as though Wil-  
lingham was dead, and no one to take his  
place could be found; but he Foreign Mission  
secretary is very much alive.

But here are two illustrations backing up  
the argument here made that are very rich  
indeed; hear them:

Let us suppose a case. Years ago, a fearful  
famine raged in Ireland, and the people were  
dying. The news came to America, and with  
it earnest pleas for help. Potatoes were the  
food most needed. And the Americans had  
potatoes, enough, at least, for their own use.  
Suppose that they had sent word back to the  
starving Irish: Yes, we have potatoes, but  
not as many as we might have. So we will  
use what we have for seed, and cultivate our  
home fields better, and plant bigger ones, and  
next year we will send you more than we can  
now.

Or, suppose that last year, when India's  
millions were starving, America had answered  
her cry for bread by saying: We have much  
wheat and of excellent quality, but we will  
keep this for seed wheat, and plant more  
ground this fall, and next year, from a larger  
"base of supply," we will send you much.  
Where would the starving Indians have

been when the larger crop was made?"

We submit that no such has ever happened  
either with respect to potatoes for Ireland, or  
the "bread of life" for the heathen; in the  
event that it should, however, the thing to do  
is to divide the potatoes. Should the crop be  
growing—well, in such a case you would  
have to wait, we guess. But let's turn the  
question around, and suppose, that when the  
cry from famine stricken Ireland reached our  
ears, there was no "base of supply," then  
what would poor Ireland do?

Or to turn Dr. Bell's own gun on him  
again, suppose when that wail of the starving  
millions of India reached our ears, the "base  
of supply" had already been exhausted, what  
would India have done?

There is no danger at the "base of supply"  
so long as the drafts on it are as heavy as  
now—not a bit in the world.

## Dedication of First Baptist Church, Jackson.

Sunday, March 10, 1901, will long live in  
the minds and hearts of Jackson Baptists, yea,  
the Baptists of the whole State. It was a  
high day. The atmosphere was character-  
istic of the month, moving and bracing.

The day was set for the dedication of the  
house of worship, that has been so long in  
building, which now happily, with thanks to  
Mississippi Baptists and to their many friends,  
the State Convention Board, and the Home  
Mission Board of the Southern Baptist Con-  
vention, is paid for.

A great congregation filling every seat in  
magnificent audience room, had assembled at  
11 o'clock to engage in the services of the  
hour. With Mrs. Dr. Wright at the organ, a  
splendid choir in the gallery, together with  
the great congregation, we had as fine music  
as one's soul usually wants to hear. Pastor  
Price, of the Second Church, lead the Invo-  
cation, and on account of the sickness of Sec-  
retary Rowe, who was present but unable to  
take the part assigned him, read the 84th  
Psalm; the editor of THE BAPTIST leading  
the opening prayer. Pastor Yarborough pre-  
sented former Pastor Sproles, who took a  
*Thank offering* for the Home Mission Board;  
after which Dr. John L. Johnson, D.D., LL.  
D., president of Hillman College, preached  
the sermon from 1 Kings 8:57. "The Lord  
our God be with us, as he was with our  
fathers." It was appropriate, scriptural, soul-  
stirring, magnificent.

At the close of the sermon, Pastor Yarbo-  
rough arose and drew from his pocket, a large  
bundle of old musty papers, the notes and  
mortgages on which, in the days gone by,  
money for the building of the house, had been  
secured, and tearing them up, said: *Hae lit-  
terae delendae sunt*, "these letters must be  
burned; setting fire to them and holding them  
up until nearly consumed, dropped them into  
a tray, saying, "So perish every hindrance  
to the cause of our Lord, in the eternal  
flames." It way the most joyous conflagra-  
tion we ever witnessed. When this was over,  
the congregation arose, and the pastor an-  
nounced that "this house is now formally  
set apart to the worship of God," and Dr.  
Sproles offered the dedicatory prayer, in  
which he feelingly, tenderly asked that the  
house be accepted of Him, and always filled  
with His presence.

At 4 p. m., the B. V. P. U. met in extra  
services appropriate to the day, and was ad-  
dressed by Dr. Brough of Mississippi College,  
on "God in History." It was one of the  
most interesting addresses we ever heard.  
When he had finished, we said, and say now,  
that we doubt very much, if there is a man in  
Mississippi, five years out of the Theological  
Seminary that could weave together the Old  
Testament facts, and especially of the period  
of the Judges, Prophets and Kings, and then  
the King of Kings in the New Testament,  
as did this young professor, our own Dr.  
Brough. It was an inspiration to all hearts  
to see how he made the Scriptures live and  
move before us instinct with life and light.

At night the great audience room was tax-  
ed to its utmost capacity by one of the finest  
congregations we ever saw. Jackson did her-  
self great honor in the magnificence of the  
crowd that turned out to hear the last of the  
dedicatory services. Dr. Sproles was the  
preacher, and *Holiness* was his theme from  
the text: "Be ye holy, for I am holy." It  
was a sermon as good as the best we ever  
heard, though the preacher was so overcome  
by the presence of so many of his old friends  
that he said he could scarcely contain him-  
self. He preached for forty five minutes, and  
no body grew weary. Holiness was not so  
much a duty and command as it was a privi-  
lege—If we ought to be holy, we may be  
holy, was the central point around which the  
discussion revolved. The feeling was so  
great at the close of the sermon that the  
preacher called on the people who would re-  
solve to be holy in heart and life, with God  
as their helper, to come and stand with him  
in front of the pulpit. A number came. Dr.  
Barrett leading in the consecration prayer;  
after which Dr. Sproles pronounced the bene-  
diction, closing one of the finest days of  
worshipful service we ever spent. It was  
good to be there; and we only wish all Mis-  
sissippi Baptists could have been present.

## Books.

*Volume III, Publications of the Mississippi  
Historical Society*, edited by Prof. Franklin  
L. Riley, of the University at Oxford, has  
come to our book-table. It is strongly bound  
in cloth, and printed in good type on heavy  
paper. In this respect, it is very superior to  
the two former volumes which were bound in  
paper only. These volumes will be of great  
value to the future historian. The paper in  
this volume on The Campaign and Siege of  
Vicksburg, by Gen. Stephen D. Lee, will be  
read with interest by every Southern patriot.  
Also *The Black and Tan Convention*, by our  
own fellow citizen, Col. J. L. Power, will not  
fail to interest. And then the article on  
Grenada and Neighboring Towns in the 30's,  
by L. Lake, is full of interest.

*The Biblical World*, Vol. 17 and No. 2 is be-  
fore us. The chapter on Ezekiel's Contribution  
to Sociology, by Rev. A. W. Ackerman, is  
strong and helpful. This is an age in which  
sociological questions must be met and an-  
swered. The wise man welcomes any treat-  
ment of this subject which promises help to  
him. This volume contains other things  
eventually good in their line.

*The Distinguishing Doctrines of Baptists*,  
by J. B. Moody, D. D. This book is com-  
posed of a series of lectures delivered at the  
Southwestern Baptist University and pub-  
lished in the Baptist and Reflector. The lec-  
tures were heard and the articles were read  
with the deepest interest, and there were  
numerous requests that they should be put  
into permanent form. The following are the  
subjects discussed: The Letter and the Spirit,  
The Natural and the Spiritual, The Formal  
and the Spiritual, Regenerated Church Mem-  
bership, Church Government. The book is  
neatly bound in cloth. It contains an excel-  
lent likeness of its author. It numbers 206  
pages. The price is 75 cents. For sale by  
the Baptist and Reflector, Nashville, Tenn.

*The Story of the Ages*, by Miss Ida Brown,  
teacher in Southern Female College, West  
Point, Miss., is well told, and will be read  
with much interest by every lover of nature.  
It contains 108 pages, and is published by  
those wide-awake book-makers, B. F. John-  
son & Co., Richmond, Va. The volume is  
beautifully bound in cloth and printed on ex-  
cellent paper. This publishing company is  
rapidly coming to the front as makers of first  
class books, both as to matter and mechanical  
make-up.

## Centerville.

The Centerville church on Sunday last,  
gave me a unanimous call for one-half of my  
time. I am very much encouraged with the  
outlook. Although the church has had its  
ups and downs, yet the brethren are in good  
spirits and are anxious to see the work of the  
Lord prosper.

We have some excellent brethren there,  
and the ladies are all we could ask. Cen-  
terville as a town is growing rapidly, and our  
people there are ready to work and to sacrifice  
that the Master's work may keep pace with  
the times.

Brethren, pray for us. Pray that the spirit  
of the living God may guide us in our every  
undertaking, and that we may be able to ac-  
complish much good in our Master's name.

Your brother in Christ,

B. B. HALL.

## Fifth Sunday Meeting.

The Fifth Sunday meeting of Union Asso-  
ciation will be held with White Oak Church,  
beginning on Saturday, March 30th, at 10  
a. m. All are cordially invited.

Dr. Hillman Brough, of Mississippi College,  
will lecture for us on Sunday afternoon. This  
will be a great treat to all who attend.

One subject to be discussed is "The Bap-  
tist and its connection with denominational  
progress in Mississippi." Bro. Editor, can't  
you come down and open our eyes along this  
line?

All visitors coming by rail will be met at  
Carpenter. Let the pastors and a good many  
of the laymen of Union Association make  
special effort to be present.

BRYAN SIMMONS,  
Pastor of White Oak Church.

He is a wise man that never lets his wife  
know that he can put up shelves as well as a  
carpenter.



## The Home.

## True Help.

A story of our civil war has embalmed the memory of an unknown army chaplain, who preached Christ without words.

The chaplain came upon a soldier lying upon a battle-field, and seeing that the end was near, said: "Would you like me to read you something from the Bible?"

But all the wounded soldier could answer was, "I'm thirsty! I would rather have a drink of water."

The chaplain quickly fetched him some water, and then, when the soldier asked for something under his head, he took off his own overcoat and rolled it up to make a pillow.

"If I only had something over me!" moaned the soldier. "I am so cold."

In a moment the chaplain had taken off his undercoat to cover the soldier, and as he was doing so the dying man looked up in his face and said:

"If there is anything in your book which makes a man do for another what you have done for me, let me hear it."—*Youth's Companion.*

## Some Conundrums.

What is higher and hand-somer when the head is off? A pillow.

What is that which is invisible, but is never out of sight? I.

When is a lady's arm not a lady's arm? When it is a little bare.

What is that which cats have that nothing else has? Kittens.

When may a chair be said to dislike you? When it can't bear you.

What sort of countenance is welcome to an auctioneer? One that is forbidding.

What does a lamp-post become when the lamp is removed? A lamp lighter.

Where was Napoleon going when he was thirty-nine years old? Into his fortieth.

What letter is the alphabet is most useful to a deaf woman? A, because it makes her hear.

Why is a clock a symbol of modesty? Because it covers its face with its hands and runs down its own works.

What nation does a criminal dread most? Condemnation.

Why was the first day of Adam's life the longest ever known? Because it had no Eve.

What did the spider do when he came out of the ark? Took a fly and went home.—*Times and Freeman.*

## Entertaining Friends.

Girls sometimes find it a little hard, when they have friends richer than themselves, that they cannot entertain them at their parents' home in the way in which they would like. They often suffer mild miseries over the fact that these friends of theirs have everything at home of the best, and that when they come as guests they must notice a lack of what they are accustomed to.

This is a trouble due a good deal to youth and inexperience; but it is such a real source of discomfort to sensitive girls that I should like to say a few words to them that may reassure them about it.

In the first place, the friend who would mind such differences is not worth calling a friend. If her opinion of you or her affection for you is in any way affected by it, you should feel she is not the girl whom you need care to know. In fact, I fancy the proportion of girls is fortunately small who would be such snobs as to let their estimation of a friend be in any way governed by her circumstances.

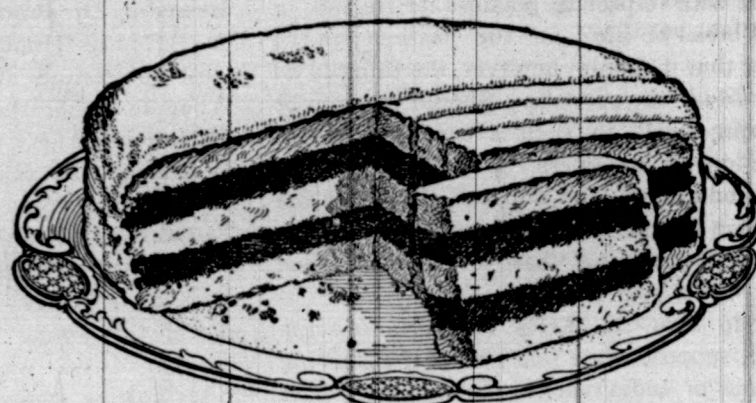
Then, again, you must remember that your imagination magnifies the situation a little bit. Things that are painfully evident to you—small economies, little lacks, constant deficiencies—all these are patent to your own uncomfortable consciousness, when they would not strike any one else.

Give your friends the best you have to give them, and don't trouble that it is not more. They can only do as much for you as you do for them—give them of your best. It will be taken, you may feel sure, in the same spirit as it is offered in; and your friends, if they are worth the name, will respect you the more for not straining uncomfortably after what you can't accomplish in your effort to emulate people with larger means.

It is better to offer your friends bread and cheese, with the grace of hearty welcome for sauce, than to set them down to a banquet where they feel themselves invited just because it is a necessity. Keep these little facts in mind, and you will lose that sense of discomfort when you are going to entertain your richer friends.—*The Inland.*

## A Pin Factory.

It requires an average of more than twenty million pins a day to sustain the falling skirts, replace the missing suspender buttons, and meet the other needs of the American people. What becomes of all the pins, is a question that nobody has been able to answer; but there is no falling off in the demand, so



At this season the housekeeper must look specially after the baking powder.

As she cannot make good cake with bad eggs, no more can she make cake that is light, delicious and dainty with inferior baking powder.

Royal Baking Powder is indispensable for the preparation of the finest food. It imparts that peculiar lightness, sweetness and flavor noticed in the finest cake, biscuit, doughnuts, crusts, etc., which expert bakers say is unobtainable by the use of any other leavening agent.

The "Royal Baker and Pastry Cook"—containing over 800 most practical and valuable cooking receipts—free to every patron. Send postal card with your full address.

There are cheap baking powders, made from alum, but they are exceedingly harmful to health. Their astringent and cauterizing qualities add a dangerous element to food.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

that this number must disappear in some manner every day.

It is hard to imagine anything simpler than a pin, and it is a striking proof of the complications of our modern industrial system that every pin, in the course of its manufacture, passes through a dozen separate processes, involving the greatest skill on the part of the operatives employed and the action of a great amount of automatic machinery.

The pin makes its appearance at the factory in the form of barrels of coiled brass wire. The first process is that of straightening this wire. The coils are placed on revolving racks, and fed from these into little machines, from the vice-like grip of which they emerge perfectly straight. Thence the wire is fed into the pin-making machine, which is almost as complicated as a printing press. A sharp knife cuts the wire into lengths of the desired size. As each little length of wire drops from the knife it falls upon a small wheel, the edge of which is notched into grooves just large enough to hold the bits of wire.

Each piece is carried along by the wheel until an iron finger and thumb seize and hold it firmly, while an automatic hammer, by a single smart blow, puts a head on one end. Then the embryo pins fall upon another grooved wheel,

which revolves horizontally. As they move on in the clasp of this second wheel, the projecting ends pass over a number of circular steel files, which neatly grind them to a point. Further on they encounter a pumice stone, which smooths off the filed ends, and then they drop into a wooden receiving box. So far no workman's hand has touched the pins in their progress from the reel. The cutting, heading, smoothing and pointing has all been done by the wonderful automatic machinery.

From the wooden boxes the pins go to the "whitening" room, where they are cleaned in revolving barrels filled with sawdust, and receive a nickel coating in big vats. Then they are dried in the sawdust barrels, and are run through to a "sorting" machine. It is impossible to get the better of this machine.

The big department stores and wholesale dealers buy their pins by the case. A case contains eighteen dozen papers, 360 pins in each paper. A single order from the largest stores usually calls for 100 cases, or nearly 50,000,000 pins.—*Chicago Journal.*

## OSTEOPATHY.

Dr. Charles Carter, graduate of American School of Osteopathy, under Dr. A. T. Still, Consultation, Examination and Literature free; 104 Capitol street; Phone No. 114. Jackson, Miss.

## Pray for us.

## DEAR BRETHREN:

We are here in the midst of a great meeting. The Spirit of God is moving the hearts of men and women. Sin-hardened, calloused-hearted men are attending the services whom some of the oldest citizens say they never saw at church before.

The business men of the town, including saloon men, have volunteered to close their places of business for the 10 o'clock service. I find some of God's best people here, among whom are many old Mississippi people. They are praying for a great revival.

Brethren, please read John 15:7 and pray for us.

G. W. RILEY,

Calvert Tex.

Bro. Riley is an old Mississippi boy and has experience in the work and could be had in Mississippi for a few meetings if notified in time.

## From England.

MY DEAR BRO. BAILEY:

I am glad to report mighty times here in England.

Hundreds have made public profession in our meetings and in all meetings thousands have made public profession.

I am sailing home, March 13th, via S. S. Oceanic.

I am hoping to reach dear old Mississippi sometime in May. Shall remain for three meetings. I hope you and your dear family are quite well.

The death of the Queen and the ceremonies, attending the ascension of King Edward VII to the throne have not made it easy to fix the minds of the people upon things serious so that the success we have had has been all the more blessed, and wonderful.

I shall hope to see you and have a little visit as I pass through Jackson.

Kindly remember me to your dear family.

I am yours in his service.

GEO. ROBT. CAIRNS.

## JOB WORK.

*The Baptist* is now prepared to do job work in quick time and in first-class order. Letter, note and bill heads, and envelopes of any size printed at the lowest prices consistent with first class work and material. A reasonable proportion of all sorts of job work needed by our friends is solicited, and satisfaction guaranteed. Minutes, Catalogues and all kinds of pamphlet work will receive closest attention. If you need anything in the job line, write us for estimates of work. All requests will receive prompt attention, and all orders placed with us will be filled promptly. No. 304½ Capitol Street.

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## EXCURSIONS TO THE WEST.

The Iron Mountain will sell Round Trip tickets on the following dates to certain points in Arkansas, all points in Texas, Oklahoma, Indian Territory and other Western States:

February 5th and 19th.

March 5th and 19th.

April 2nd and 16th.

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June 4th and 18th.

At one fare plus \$2.00.

These tickets are good to stop over at pleasure on the going trip 15 days; good three weeks for return.

The Iron Mountain has the quickest service through Arkansas and Texas without change of cars; also through cars to Hot Springs, Ark., the old established line to that point. Cheap excursion tickets on sale the year round.

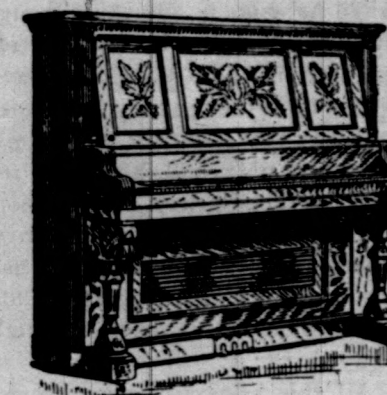
For rates and other information address ELLIS FARNSWORTH,

H. D. WILSON,

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## Your Home Is Not Complete



Unless you have a PIANO or an ORGAN in it. Either will help to make it attractive to your children and make them enjoy their evenings at home.

We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all.

We handle the Knabe, Kimball, Stief, Haines, Blasius, Regent, Albright, United Makers, Hinz and Whitney Pianos; Kimball and Ann Arbor Ried Organs and Kimball Pipe Organs. We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt and special attention.

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## Harp of Life

This is a new book by Dr. Lofton, the author of "Character Sketches," (which has already had a sale of 130,000 copies) and is proving to be a marvelous seller.

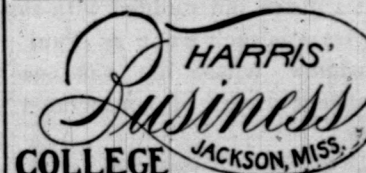
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Remember we pay you regular Agent's commission on every book you sell and give you this elegant Veramba Beaver Overcoat, long, short or medium, cut as you desire with velvet collar and double warp Italian lining, finely tailored throughout, as an absolute free premium.

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Also Organs, Sheet Music and  
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## Woman's Work.

"Auf Wieder Zehen."

BY MRS. CLARA MARRY.

There's a quaint old German saying.  
Whispered oft when loved ones part;  
Said in accents soft and tender,  
While unbidden teardrops start.  
Whisper soft the sad refrain—  
"Auf Wieder Zehen."

Sombre clouds are o'er life's pathway;  
All the world seems full of pain,  
Till glad hope lights up the shadows,  
Whispers "Till we meet again."  
And the answer comes again—  
"Auf Wieder Zehen."

After tempest comes the sunshine;  
There's a respite sure from sorrow;  
After earth's long night of weeping,  
There will dawn a glad tomorrow,  
Saddened heart, look up again,  
"Auf Wieder Zehen."

Leave the gloomy past behind thee;  
Think not thou hast lived in vain,  
Somewhere in the distant future  
We shall live our lives again,  
And we'll smoothe life's tangled skein.  
"Auf Wieder Zehen."

There's a haven not far distant  
Where will rest each weary heart;  
Where no sorrow e'er will enter,  
And all loved ones never will part,  
Where glad voices will ever exclaim,  
"We meet again."

Queen Victoria.

Neither the fact that Queen Victoria has occupied the throne for more than sixty-three years, nor the progress of the arts and science, nor the advance of the British empire in extent and resources during

this period, gives the chief distinction to her reign. The last half of the 19th century would not have been changed, and the conditions of the British Empire probably would not have been essentially different, no matter who had occupied the throne. The chief and the unique distinction of her reign is to be found in her personality, which has inspired in all her subjects a confidence that she was a discreet and true-hearted sovereign, and has elicited towards her a boundless affection and devotion.

The fact that the Queen should have inspired these sentiments toward herself, not only in the United Kingdom, but throughout all the British colonies and dependencies, becomes the more remarkable when we reflect that since the death of the Prince Consort, in 1861, she had practically lived in seclusion. Only upon the very greatest occasions has she appeared in public, and the court has been the least brilliant of those maintained by the great Powers. In spite of this, however, what the queen has done or said has touched the imagination of the people. Her subjects have formed an idea of her personality which has commanded their admiration and devotion. The coldest and most impartial historian admits that though the legal guarantees of the throne have not been strengthened during her reign, its sentimental sanctions have been enormously enhanced, and that one of the strongest forces making for the unity of the Empire has been the personal affection of all Britishers for their monarch.

A part of this sentiment is to be accounted for on the ground that the sovereign has been a woman. Explain it how we will, no man, no matter how wise or excellent, could have called forth the chivalrous sentiment that have been entertained toward the queen. That would not be in human nature. The barrack-room toasts, to "the Widow," which Kipling has celebrated, rough and coarse as some may deem them, typify and express a deep sentiment that has been felt in all circles and in all lands.

It is a mistake to suppose that she has had no influence upon politics because she has reigned rather than ruled. No Prime Minister succeeded in effacing the Queen, though he may have overruled her. Through all these years, she has insisted upon being thoroughly informed as to administration and policies. Every night during the session of the Commons she required from the leader of the House a brief report of the

debate. Her word, at the very center of authority, has often turned the scale between opposing policies. Undoubtedly such a word was spoken during our own Civil War, and at the crisis of the Venezuela imbroglio. Her power was the quintessence of influence as contrasted with direct authority, and men would be surprised if they could know how steadily and persistently this influence has been exerted at decisive moments with wisdom and large statesmanship. She has realized, however, from the first, that she was a constitutional sovereign, and that she was the head of the whole State. She has never permitted anything like a Queen's party to grow up. She did not like Mr. Gladstone. And probably detested his entire Home Rule program, but she let Parliament, uninfluenced by the Throne, fight out that battle; and that was typical of her course throughout her long reign. There has been no "Queen's policy to divide and distract public counsels. The steadfast pursuance of that course has demanded an amount of good sense, clear insight, and self-repression that cannot be easily exaggerated.

And yet, we are inclined to believe that it is hardly possible to overestimate the direct influence the Queen has exerted upon international policies through a different channel. She has been the one person in the world who was entitled to speak not merely by official position, but by virtue of blood relationship, intimately and personally, to the great monarchs of the world. More than once her counsel has profoundly influenced the attitude of Germany and Russia. She had the right of speech and the ear of thrones when all other voices in the world were dumb.

Queen Victoria could by no possibility have held the role of Queen Elizabeth. She lacked the masterful personality, the faculty for tortuous but clear sighted statesmanship, and the power of fanning popular passion to a white heat marked Elizabeth. But the times did not call for an Elizabeth. Her absolutist methods would have been fatal to the strength and prestige of the monarchy. Queen Victoria has left the Throne more firmly based in the confidence and devotion of the people than she found it.

The constitutional aspects of her reign, however, do not greatly appeal to her subjects at such an hour as this. What they think of is the woman, who, raised to the dizzy height in the modern world; illustrated the finest virtues of womanhood. She did not be-

lieve in the doctrine of human equality. She was always conscious of her lineage and position. But she had warm, human affection, high personal ideals, and her great influence was always exerted on the side of morality and religion and higher standards of public, social, and personal conduct. All distinctions of the world vanish at death, and it is her highest encomium, in which the whole world shares, that she was a good woman, intelligent, pure-hearted, and zealous for the welfare of the people she ruled.—*Watchman.*

### Has Resigned Pastorate.

Rev. Sam C. Dean has resigned the pastorate of the First Baptist Church, Americus, Ga., after several years of successful labor. This, I believe, was his first pastorate. His father, Deacon Lemuel Dean (now dead) was my associate in church labors in the First Church, Atlanta, for twenty-five years. Deacon Dean had most excellent success in bringing up his sons, two of them preachers, and the others stood high in their professions.

Rev. Sam C. Dean is esteemed as one of Georgia's gifted sons. I hope, if Louisiana does not secure his ministry, that our best neighbor, Mississippi, will do so. He may be addressed for a brief time at Gulfport, Miss.

May we not expect to meet the brethren from Mississippi at least a thousand strong in New Orleans at the may convention?

Fraternally,  
A. K. SEAGO.

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## Temperance.

### Prohibitory Laws.

Men in sympathy with the legalized liquor traffic claim that prohibition don't prohibit. Admitting that prohibitory laws are broken, they are not broken with any more frequency than restrictive and regulating enactments. There are as many places selling liquor illegally in licensed cities as there are in prohibition cities of the same size.

With those licensed to sell, the law says whisky shall not be sold to minors, but it is; says that it shall not be sold to drunks, but it is; says that it shall not be sold on Sunday, but it is, and there is not a licensed saloon-keeper that does not violate the law every day.

W. H. P.

The Standard agrees with the Alabama Baptist in the advocacy of the unfermented juice of the grape in the administration of the Lord's Supper. We no more believe that Jesus made intoxicating wine or that He used it when He instituted the Supper than we believe that He kept a saloon. The thing is unthinkable. Intoxicants have no place in the Lord's house, either in the administration of the Supper or in any other capacity.

### Protect the Red Man, Never Mind the White Man.

This seems to be the policy of our government. It makes it a penal offense to sell intoxicants to a red man, or even to give him a drink of the fire-water. But it says: "You can both sell and give to the white man—especially if he is a soldier and fighting for his country—just as much as you please."

"Make the red man drunk and you go to jail. Make the white soldier drunk and you are protected."

The other day an old soldier gave to an Indian, a member of the Carlisle Indian school, a drink of liquor from his flask. The old soldier was arrested and had to pay \$25 and costs.

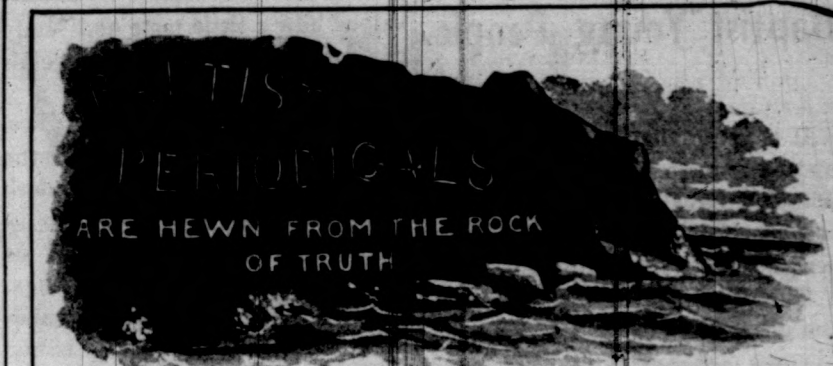
"Pity the poor Indian," was an old cry. To-day, with great truth, it may be said, "Pity the poor soldier."—*National Advocate.*

### An Indescribable Atrocity.

In a recent number of the Toledo Blade, there appears an article showing the efforts that are now being made by the liquor traffic to hold its patronage. Recognition by it is had of the fact that stren-

uous efforts in the home and in our public schools are now making to keep the young from acquiring the liquor habit. The president of one of the liquor associations is said, according to this article, to have advertised to this in a local address and to have said that some means must be found to circumvent the home and school in their efforts on behalf of abstinence. Following this up, it was declared by the Toledo paper that there are in existence to-day in the city of Chicago twenty saloons which make special efforts to attract children, boys and girls, to their patronage. Candied preparations are furnished, it is said, saturated more or less by liquor and are used for the express purpose of creating a taste for liquor in those to whom they are given. Language utterly fails to describe an action so base and atrocious. Such a course put the saloon outside the pale of human rights. It ought to be abolished with as little ceremony as one would kill a reptile. If anything would justify the methods recently employed in Kansas, this certainly would. If the liquor traffic proposes to assume such an attitude before the public, any means to rid that public of it will be permissible, and should be lawful.—*Ex.*

The Governor of Maine, in his recent inaugural address, said: "Intemperance is such a fruitful source of misery, pauperism and crime, and its multitude of victims is so great a burden upon the sober and industrious citizen, that it is the duty of a government to control and restrict the liquor traffic in every legitimate way. By a provision of its constitution and by statute laws, which with overwhelming majorities, its citizens have repeatedly sustained at the polls, the State of Maine stands opposed to the manufacture and sale of intoxicating liquors. The deliberate adoption of this policy by a people naturally careful and conservative in their judgments was the inevitable result of a moral evolution which recognized the demoralizing and far-reaching evils of intemperance, and sought to eradicate them from the community; and embodied the conviction that a traffic which took men from the ranks of productive industry, robbed them of their sober faculties, destroyed their self-respect and made them a burden and menace to those who had the right to look to them for support and protection—a traffic which filled the poor houses, prisons, and asylums with human wrecks, and



QUARTERLIES		Price	MONTHLIES		Price
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Advanced	2 "		Baptist Teacher	10 "	
Intermediate	2 "				
Primary	2 "				
	per copy	per quarter		per copy	per quarter
LESSON LEAFLETS		Price	HOME DEPARTMENT SUPPLIES		Price
Bible	1 cent each		OF ALL KINDS. QUARTERLIES	5 cents	
Intermediate	1 cent each		Senior	3 "	
Primary	1 cent each		Advanced	3 "	
	per copy	per quarter		per copy	per quarter
Picture Lessons	25 cents per set	per quarter			
Bible Lesson Pictures	75 cents per quarter				
ILLUSTRATED PAPERS		Price, per quarter			per year
Young People (weekly)	13 cents			50 cents	
Boys and Girls (weekly)	8 "			30 "	
Our Little Ones (weekly)	6 "			25 "	
Young People (semi-monthly)	4 "			16 "	
Young People (monthly)	2 "			8 "	
(The above prices are all for clubs of five or more.)					
Good Work (New), in place of "The Colporteur," (monthly)	25 cents				
	per year, in clubs of ten or more, 20 cents per year.				

American Baptist Publication Society  
SOUTHEASTERN BRANCH: 69 Whitehall Street, Atlanta, Ga.

imposed its greatest misery upon the innocent and helpless—was hostile to the public interests and wholly contrary to the spirit and purpose of a Christian civilization." To this *Zion's Advocate*, the Baptist paper of Maine, adds: "In this view of prohibition, the great body of the people of Maine concur. Prohibition is a constitutional provision deliberately adopted, after a trial of the prohibitory law through a long series of years."—*Standard.*

### A TEXAS WONDER.

#### HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

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For sale by all druggists.

READ THIS.  
West Point, Miss., Feb. 25, '90.—I want to state that I have given Dr. Hall's Great Discovery for kidney and bladder troubles a trial, and take pleasure in stating that nothing I have ever used gives such complete relief. It is undoubtedly all that it is recommended.

Yours truly,  
J. W. WASHINGTON.

Enough mailed FREE for your Sunday-School to try. Superintendents write me your average attendance and I will do the rest. CHARLIE D. TILLMAN, 43 Forsythe St., Atlanta, Ga.

### MOZLEY'S LEMON ELIXIR.

#### A Pleasant Lemon Tonic.

For biliousness, constipation and appendicitis.  
For indigestion, sick and nervous headache.  
For sleeplessness, nervousness and heart failure.  
For fever, chills, debility and kidney diseases, take Lemon Elixir.  
Ladies, for natural and thorough organic regulation, take Lemon Elixir.  
Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver-tonics, and will not fail you in any of the above named diseases. 50c and \$1.00 bottles at druggists.  
Prepared only by Dr. H. Mozley, Atlanta, Ga.

#### At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

J. L. ALDRED  
Door-keeper Ga. State Senate,  
State Capitol, Atlanta, Ga.

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is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

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## Baptist Young People.

It is very important and urgent upon all who subscribed something while at the Convention in Clinton last November, to pay the subscription then made at once.

The publisher did his work on the minutes and sent them out at his own cost, and has not received one cent yet, and several months have passed. Brothers, friends and fellow unioners, we can't afford to let a little matter like this go unattended to—a little matter to us; but it is worth about \$50.00 to the publisher, who has paid out his own money to the printer, and has not heard from us yet. Don't wait for a meeting of your Union, on reading this; but advance the money, and collect it from the members when next you meet.

It may be that, these are some who did not subscribe at Clinton, but want to pay something toward keeping the work going, and if so, send your money at once to Lamar Allen, Winona, Mississippi.

We were glad to get the report from the Oxford Union last week. In our humble judgment, the plan of holding meetings adopted by them, as outlined in their report, is the thing in its perfection. They spend about thirty minutes in devotional exercises, and then the teacher for the occasion, appointed months, takes up the "quiz" in the life of Christ. They do this five Saturdays and on the other Sunday the South-Confession Missionary Topic. As long as they keep this up, they will have interest in their meetings, and great profit as well.

From what we can see and hear, some four Unions have more of an eloquent and musical performance, than they do prayer-meeting and Bible study.

The B. Y. P. U. is not designed to train people in declamation, reading, or in music primarily; but the rather to encourage young people and old people in Bible study and Missions. The social feature ought not to predominate, by a great deal, although it is not to be lost sight of. Let all our Unions go on unto perfection, and take the Oxford plan, and adopt it, and then work it, for it will greatly stimulate your meetings for good.

The Herndon Unions had a highly pleasant and enjoyable social gathering on "St. Valentine Eve." An invitation, belated in transit lies before us, and is as pretty as it is ingenious. It is mar-

velous how a little taste and study can combine to make these socials so interesting and profitable.

Lets have some reports of the nature asked for in the Oxford report last week will you? Do as Miss Pearl Leavell did—tell us how you conduct your meetings. Shall we not get a goodly number of reports for our next issue? What say you, Corresponding Secretaries?

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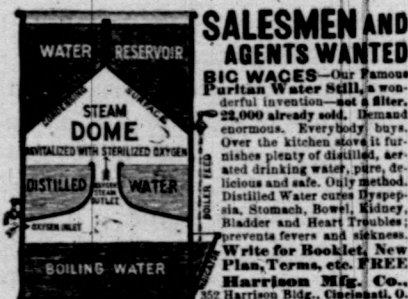
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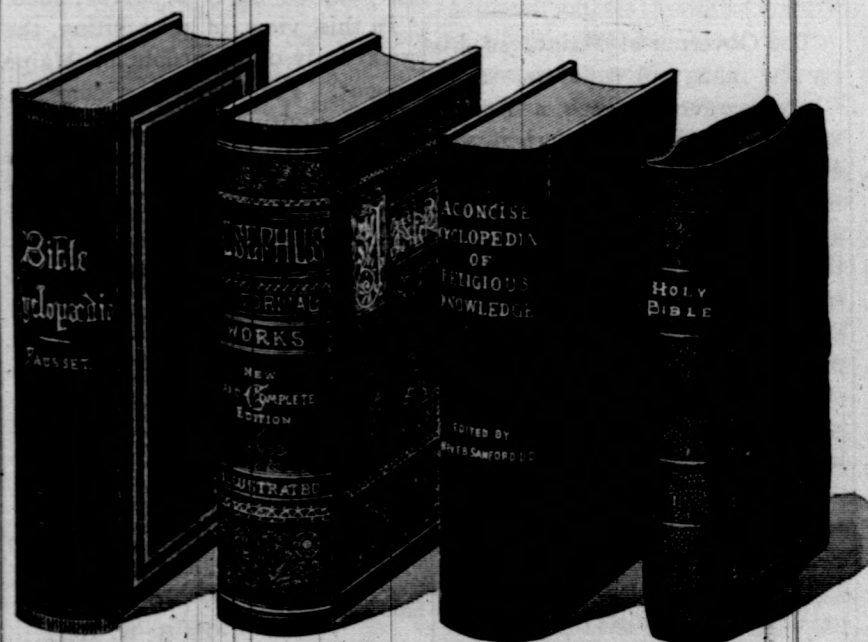
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